

The Catholic Record

Published Weekly at 44 and 46 Richmond Street, London, Ontario.
Price of subscription—\$5.00 per annum.
SINGLE COPIES—10c.

REV. GEORGE R. NORTHGRAVE,
Author of "Mistakes of Modern Infidels,"
THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey,
Messrs. Luke King, John St. P. J. Neven
and Joseph R. King, are fully authorized to re-
ceive subscriptions and transact all other busi-
ness for the CATHOLIC RECORD.
Agents for Newfoundland, Mr. T. J. Wall, St.
John's.
Classes of Advertising—Ten cents per line each
insertion, space measurement.
Approved and recommended by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, the Bishops of Hamilton, Peter-
borough, and Oshawa, N. Y., and the clergy
throughout the Dominion.
Correspondence intended for publication, as
well as that having reference to business,
should be directed to the proprietor, and must
each London not later than Tuesday morning.
Advertisements must be paid in full before the paper
can be accepted.
When subscribers change their residence it
is important that the old as well as the new ad-
dress be sent us.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7, 1900.
The Editor of THE CATHOLIC RECORD,
London, Ont.
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE-
CORD, and congratulate you upon the man-
ner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.

Blessing you, and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
D. FALCONE, Arch. of Larissa,
Apost. Deleg.

London, Saturday, Nov. 24, 1900.

THE IRISH PARTY.

The total number of Irish National-
ists elected to Parliament during the
recent elections is 82, who form now a
united party, with the exception of
Mr. T. Healy, who, we believe, has
not yet given in his adhesion,
preferring to constitute by himself a
faction under himself for leader. If
these 82 members stand firm for the
rights of Ireland, without new and
foolish dissensions, they may yet be
able to do much important service for
their country. It is especially impor-
tant that they should press the claim of
Ireland to have a Catholic University,
which is kept back from the Irish
people solely through the bigotry of
the Orangemen of the North.

THE ARCHBISHOPS' PROTEST.

Archbishop Chapelle, the Apostolic
Delegate to the Philippine Islands,
and the Archbishop of Manila, have
united in issuing a protest to the Phil-
ippine Commissioners sent to Manila
by President McKinley, complaining
against the confiscation of the Royal
College of St. Jose by the American
military rulers at Manila.
This fact does not accord well with
the assertion of some of the Catholic
officials of the United States who have
denied that the Catholics of Luzon
Island had any ground of grievance
against the American authorities.

We cannot for a moment suppose
that President McKinley approved
positively of such actions on the part
of his subordinates, but he must be
held to responsibility for their conduct
until he orders the damage done to be
repaired.

AN ANARCHIST DRAMA
STOPPED.

The Anarchists are not satisfied with
the general liberty granted in the
United States to people of every op-
inion to air their theoretical views in
private, and even in public, so long as
there is no likelihood of any positive
danger of breaches of the peace aris-
ing out of such propaganda.

It cannot be said that the public pro-
pagation of Anarchical theories is an
innocent use of the general liberty,
inasmuch as from such propaganda
arose the horrible murder of policemen
on the Haymarket of Chicago thirteen
years ago, when a number of Anar-
chists threw destructive bombs into
the police force, with the result that
eight policemen were killed.

The eyes of the American people
were opened by this to the fact that
the propagation of Anarchical prin-
ciples is a public danger, and several
times since then meetings have been
broken up by the police at which it
was announced that the principles of
the Anarchists would be maintained.

As a consequence of the Haymarket
outrage, several Anarchists who were
found guilty of the crime were exe-
cuted. But on Saturday, the 10th inst.,
it was announced in New York that a
play entitled "A Man Without a Coun-
try" would be produced in the Ger-
manic Assembly rooms on the Bowery.

The object of the exhibition was an-
nounced to be the relief of Mrs. Geo.
tano Bresci, of Paterson, N. J., whose
husband, Gaetano Bresci, assassinated
King Humberto of Italy. Mrs. Bresci
is now in a distressed condition owing
to the condemnation of her husband to
perpetual imprisonment for his crime.
To relieve Mrs. Bresci and her chil-
dren, who are not responsible for the

wickedness of the head of the family,
is a praiseworthy act, and there is no
likelihood that the production of the
play above mentioned would have been
interfered with, even though it was
undoubtedly managed by the Anar-
chical societies of the Mafia in New York
and Paterson; but it became known
that the play represented the Anar-
chists as heroes, and it was made known
that its production was to be a com-
memoration of the Haymarket outrage,
the day being the thirteenth anniver-
sary of this event. Consequently, the
police interfered to stop the play, and a
body of the regular and detective police
forces was stationed near the door of
the hall to turn away all who came to
witness the performance. Among
those who were turned away were Mrs.
Bresci and her two children. Notwith-
standing that we sympathize with Mrs.
Bresci's affliction and destitute circum-
stances, in her presumed non compli-
city in her husband's crime, we cannot
do otherwise than approve of the course
taken by the police in stopping the
disreputable exhibition.

The plea made up of preventing
the performance was that its managers
had neglected to get a theatre license.
This technical plea would probably not
have been pressed if the exhibition in-
tended had not been an improper one,
hurtful to public morality, and dan-
gerous to the common weal.

It is stated that the play was to be
managed and produced by the Italians
of New York. We cannot believe that
the Italians in general had any con-
nection with it, but only the Italians
connected with the Mafia. The great
body of the New York Italian popula-
tion are law abiding and orderly, and
have no sympathy with the Mafia or
the Anarchists.

THE SISTERS OF PROVI-
DENCE.

We notice with pleasure that the
efforts of Archbishop Bruchesi, to have
the Order of Sisters of Providence re-
cognized by Rome as a permanent Re-
ligious Order, have been crowned with
success. The Rev. Canon Archam-
bault, who has recently returned from
a visit to the Eternal City, has
brought with him the necessary docu-
ments recognizing the new Religious
Order, which has, after so many years
of work, proved to be an association
most beneficial to the Archdiocese, and
useful for the sanctification of its
members. All such institutions must
prove their utility by being subjected
to a long test before receiving such
approbation from the Holy See, and
the Sisters of Providence, having
passed through this ordeal, have at
last gained the approbation they have
so earnestly desired.

The society was formed in Montreal
in 1849, and it is the first of the many
orders founded by the late Bishop
Bourget which has gained the formal
sanction of the Holy See. It has now
73 establishments in 15 dioceses, and
there are 1357 members, of whom 13 are
deaf mutes. They have charge of
1,200 orphans, 1,400 infirm and old
men and women; 310 deaf and dumb
girls, 2000 children in their kinder-
garten schools, and 11,000 patients in
their hospitals every year.

THE UNCERTAINTY OF THE
LAW.

Judge MacMahon had occasion re-
cently to pass sentence on a barrister
formerly well-known in Toronto for
an offence which we fear occurs much
too frequently, namely, the appropria-
tion or stealing of moneys by lawyers
from their clients.

Lawyers have frequently large sums
in their possession which belong to
their clients; and as the clients are
generally not skilful in regard to the
means afforded by the law to bring
their solicitors to justice, dishonest
lawyers have frequently the tempta-
tion to appropriate a large proportion
of these funds to their own use, and
they yield to it.

Judge MacMahon has done well in
meting out justice to the delinquent in
the present instance, and we say this,
not through any hostility to the par-
ticular lawyer who has brought the
penalty of his offence upon himself, but
for the public good.

The Judge in passing sentence said
to the prisoner:

"It is a sad thing to see a man of your
former position standing in the dock charged
with an offence of this character. You are
worse than an ordinary thief, because you,
as a solicitor, were standing in such a rela-
tion to the community as entitled it to think
that you were honest and could be trusted
with the possession of moneys belonging to
your clients. When that trust was broken
you were disentitled to any consideration by
the law or the community. Your reputation
is blasted and your future prospects are de-
stroyed, at least as far as this community is
concerned. In passing sentence I will con-
sider the restitution that has been made.
There is no doubt you intended to appro-
priate to your own use the money entrusted
to you. It is worse than the ordinary case,

and I cannot let it pass without a warning to
others who have money entrusted to them."

The amount to which the prisoner
was delinquent in the present case was
\$200, and his sentence was to six
months in the Central prison. The
sentence was light for the offence, con-
sidering that it was a fault which
needs severity as a terror to evil doers
in the same line. Exorbitant charges,
and the stealing of money belonging
to clients are things so frequent on the
part of lawyers, that a strong correc-
tive needs to be administered.

Judge MacMahon took into consid-
eration the fact that part of the money
due had been paid. It was, of course,
right that this fact should have weight
in the fixing of the sentence, and so
the Judge is not to be blamed for hav-
ing made it somewhat light; but in
view of the enormity of the offence,
and the difficulty of bringing such of-
fences home to the guilty parties, we
are inclined to the opinion that they
should, as a rule, be severely dealt
with.

Our readers should take warning
from the facts, to avoid litigation
whereby they are almost sure to lose
heavily even with the ordinary cost of
law suits, and are very likely to incur
the proximate danger of being robbed
besides.

It is, of course, sometimes necessary
to engage in the uncertainties of the
law in order to obtain justice from
crooked debtors, but it should be the
rule to settle matters out of court when-
ever there is any possibility so to do.

OBERAMMERGAU.

A correspondent of the New York
Tribune writing recently from London
(Eng.) over the signature I. N. F.,
made a virulent attack upon the
peasants of the German town of Ober-
ammergau on account of their repre-
sentation of the Passion Play which
takes place there every tenth year.

I. N. F. insinuates that it is greed
for money which induces the towns-
people to keep up the representation,
and that for this reason he would not
go there to be present at it.

Mgr. Duane, the rector of St.
Patrick's Cathedral of New York, has
taken up the defence of the townspeople,
stating in a letter to the same paper
that all the evidence goes to show that
it is not for money that the represen-
tation takes place. He says:

"The money that comes to them (the per-
formers) goes in the first place to the ex-
penses of the play, the theatre, the scenery,
the costumes, the music, etc.; and the most
of what is left over is used for the improve-
ment of the village in various ways. The
performers receive hardly enough to com-
pensate them for their loss of time in rehears-
als, and the actual performances during the
summer in which the play is given. If
they were at all their object, would they
not accept the offers that are constantly
made to them to give the play elsewhere?
They could sweep the world with it, and
make money, hand over fist. But no. They
do it not for money nor for histrionic pur-
poses to show themselves actors and ac-
tresses, but only in fulfillment of their fore-
fathers' vows, and no consideration would
induce them to do it for other purposes."

The fact is that the Passion Play
was first instituted at Oberammergau
in consequence of the delivery of the
village from a pestilence which over-
ran Europe so far back as the years
1322 and 1323.

In the last mentioned year, the
village, having been carefully quar-
antined by the inhabitants, was still
free from plague, but a certain laboring
man who lived at Oberammergau, and
whose wife and children were in that
village while he himself was working
in an infected district, found himself
affected with the symptoms of the
plague, and wishing to die in his own
home, managed to elude the vigilance
of the authorities, and went home,
where he expired within a few days.
Then the plague spread rapidly, and
the villagers made a solemn vow to
God to perform the Passion Play every
tenth year for all time if God in His
mercy would stop the plague.

The Chronicle relates that the
plague ceased in the village at once,
and since that time the Passion Play
has been faithfully represented every
decade, not as an idle exhibition, but
as an act of religion which has had a
great influence in forming the char-
acter of the people there and of the
neighboring villages.

The people of Oberammergau are
noted for their piety, sobriety, and
industry. The words of the play were
composed by the parish priest of the
village of the date mentioned, whose
name was Father Dalsenberger. He
was a man of eloquence combined with
piety, and the words of the play were
taken faithfully from the New Testa-
ment, except where it was deemed
necessary to supply certain connecting
links in the conversations, and in such
cases the spirit of the history of the
Passion was carefully considered and
regarded.

The performers have always been
carefully selected from among the

villagers of Oberammergau, no out-
sider being admitted to take part, as
the vow was made on their behalf, but
the participants are not taken at
random. A public meeting of the
villagers is held under the presidency
of the parish priest and mayor of the
town two years before the time ap-
pointed for the performance of the
drama, and no one is permitted to
take part on whose character there is
the least stain.

As it is regarded as a great honor
to participate, this fact has of itself a
great influence on the character of the
people. Nevertheless those whose
names are omitted at one performance,
are selected for the next, if there be
no objection to them arising out of
their ill reputation. In this way, all
are pleased, as they are in hope that
they will be permitted to take part in
the next representation at least, even
if they are passed over on any one
occasion.

The one occasion when the Passion
Play was omitted in its proper year
was in 1870 while the war was going
on between France and Prussia, but it
took place in the year 1871, on which
occasion it was witnessed by the
Prince of Wales and many of the
English nobility. This visit of the
Prince called general attention to the
drama, and gave it a world wide
fame, so that it is now visited by thou-
sands who would not have thought
before of going to see it.

At the last representation, which
took place this year, a considerable
sum of money was collected, which
goes to the improvement of the town,
after paying a moderate sum to the
players for the time spent in prepara-
tion for the representation; but it has
not by any means degenerated into a
money-making speculation, and offers
which have been made by theatrical
managers to the players to make the
tour of the world to represent the
drama, have been refused by the
townspeople, whose only object is now,
as it has always been, to nourish piety
by this vivid representation of the
sufferings of our Lord.

THE VENERATION OF IMAGES.

In the Toronto Globe of the 12th
inst. there is a report of a sermon de-
livered by the Rev. Dr. Milligan on
the first three Commandments, Protest-
ant version.

Against the doctor's teaching on the
necessity of adoring God we have noth-
ing to say. The subject is timely in
this age when people are so apt to neg-
lect their duties to their Creator.

But it would appear that the doctor
can never supply wholesome food for
his hungry sheep without mingling
with it the nauseous seasoning of mis-
representation. A few months ago he
accused the Catholic worshippers in St.
Michael's cathedral of adoring colored
lights! So ridiculous an assertion
scarcely needed refutation. This time
he asserts that we adore "graven im-
ages," and we are therefore guilty of
idolatry.

He founds this accusation upon the
Protestant version of the 2nd com-
mandment, which is briefly:

"Thou shalt not make to thyself any
graven image, nor the likeness of any-
thing that is in heaven above, or in the earth
beneath, or in the water under the earth.
Thou shalt not bow down thyself to them
nor serve them: for I thy God am a jealous
God."

He declares that the assertion (of
Catholics) that images are an aid to
worship is erroneous, because such aids
inevitably become objects of worship,
as history testifies.

The Catholic Church has made use
of sacred images to remind us that
Christ died for us, that the Blessed
Virgin Mary is the most holy of crea-
tures, and that God's saints are the
friends and servants of God, whose ex-
amples we should imitate, but it is un-
heard of that Catholics have ever made
these images the object of worship.
Every Catholic child knows the teach-
ing of his catechism that we may not
pray to or worship images, because
"they have neither life, nor sense nor
power to hear or help us." They are
used only to increase our love for
Christ by putting before us vividly
the mysteries of Redemption, and by
encouraging us to imitate the virtues
of the saints. The Rev. Mr. Milligan's
history is, therefore, a falsehood without
any foundation in fact.

But what is to be said of the Protest-
ant second commandment?

The translation "graven image" is
a falsification by design. An image
is the representation of some person or
thing, but the heathen gods, such as
the Hindu Guadama and Brahma, and
the Chinese God of war, are not the
likeness of anything whether in heaven,
or on earth, or in the waters, and if
the Protestant version is correct, they
are not forbidden at all by this com-

mandment, as it forbids likenesses only,
but not monsters.

The Hebrew word *pesel* from *pasal*,
to carve or grave, is etymologically a
graven thing, but the Holy Scriptures
apply it to idols, whether molten or
graven, as in Is. xix. 19, translated in
the Protestant Bible: "The workman
melteth a graven image." It means
an idol to be adored as God, and so the
commandment itself declares its pur-
pose that no graven thing (*pesel*) shall
be made for the purpose immediately
indicated: "Thou shalt not bow down
thyself to them, nor serve them." The
word image has been inserted by
Protestants simply to vilify the Catho-
lic use of sacred images, as was done
formerly in some other passages of the
Bible likewise.

It was not forbidden to make images
to nourish piety. Moses by order of
God erected a serpent of brass, the
image of things on the earth, namely,
of the fiery serpents by which the
Israelites were bitten in the wilderness,
in punishment for their murmuring
against God and against Moses; (Num.
xxi.) and every one who looked upon
brazen images was healed. This brazen
serpent is declared by Christ to have
been a figure of Himself as our Re-
deemer, for "As Moses lifted up the
serpent in the wilderness, even so must
the Son of man be lifted up that who-
soever believeth in Him should not
perish, but have eternal life." (St.
John iii. 14.)

Again, on the mercy seat where God
manifested Himself to His people, two
cherubim or angels were placed, also
by God's command. These were images
of creatures in heaven. (Ex. xxvii.)

When Solomon built the temple two
"cherubim of image work" were placed
in the Holy of Holies, which spread
forth their wings to a distance of 20
cubits, or 30 feet, and the molten sea
in the temple was borne by the simi-
tude of 12 oxen. (2 Chron. iii. iv.) At
the dedication of the temple, the people
bowed themselves to the ground and
worshipped God, before the altar and
mercy seat. (C. vii.)

Here then we find that no fear was
entertained lest the people would be
led by all this into idolatry. Four
hundred and eighty years had elapsed
since the nation escaped out of the
abominations of Egypt, and the fear of
idolatry among them had passed away.
Now the aids to worship would be ben-
eficial and they were allowed, and even
commanded, as there was no fear lest
Rev. Mr. Milligan's historical theory
should ever become true.

The Rev. Mr. Milligan says: "The
leaders of the Church in olden times
condemned image worship. August-
tine rebuked the practice as baneful."

St. Augustine does really condemn
the worship of pictures and sepulchres
practiced by some pretended Christians
in his day in the form of drunken and
obscene orgies with bad pictures;
and this is surely to be condemned;
but he plainly approves the use of
sacred pictures which nourish piety.
Thus, preaching one day with the
picture of St. Stephen's martyrdom
before him in the church, he said: "A
most delightful picture is this where
you behold St. Stephen being stoned,
you behold Saul holding the garments
of the stoners." Addressing Saul, he
continued: "Thou rejectest with
Christ along with him whom thou
stonest. You both now hear my dis-
course: Both, pray for us. He who
crowned you, one sooner, the other
later, will hear you both: may both re-
commend us in their prayers."

Another incident is mentioned by
Rev. Dr. Milligan, that "St. Epiphanius,
the Bishop of Salamis, tore down a
veil containing a figure of Christ as a
violation of the Second Command-
ment."

St. Epiphanius did tear down a veil
at the entry of an oratory or church,
on which there was a picture, but he
himself, giving an account of the mat-
ter, does not say that it was the picture
of Christ. He had forgotten whether
it was of Christ or of some saint. It
is difficult to say what reason he had
for this; but he asserts that it was
"to take away anxieties and scruples
from the people of the locality." This
appears to have meant that as the or-
atory was in Palestine, in the midst of a
Jewish population who were easily ex-
cited to riot, he wished to avoid the
danger of bloodshed by the public ex-
hibition of an emblem against which
the prejudices of the Jews were known
to be unconquerable. Probably on ac-
count of the danger such ornaments
were forbidden in Palestine. At all
events, he replaced this one afterward
at his own expense.

It is certain, as we shall immedi-
ately see, that pictures of Christ and
of the Queen, or of a favorite politician
or hero, or of a mother or a father, we
shall not accuse them of giving to

Church authorities, both before and
after and during the time of Epiphani-
us.

They were used in the Catacombs,
and in the Churches both of Europe,
Africa and Asia.

A single fact, even if we have not
fully accounted for it after such a lapse
of time, from what is known of the cir-
cumstances, cannot outweigh the whole
testimony of Church history.

THE ICONOCLASTIC HERESY.

Rev. Mr. Milligan quotes very con-
fidently among the "leaders of the
Church in olden times" Leo III., who
"in 726 forbade the use of images in
churches as heathenish and heretical."

Who is this Leo? One would sup-
pose that he was the Pope, from the
confidence with which Mr. Milligan re-
fers to his decree, but this is not the
case. The "leader of the Church" was
not Leo, but Gregory II. who was
Pope from 715 to 731. Leo was Em-
peror of Constantinople. He had
risen from a low degree to this position
by intrigues and force of arms, but he
was totally unfitted by his ignorance
to be the dictator of the faith of Chris-
tians, even if his position as Emperor
had given him any such authority,
which it did not.

Leo did issue a decree against the
use of sacred images of Christ, the
Blessed Virgin Mary, and the Saints,
on the plea that they were idolatrous,
and ordered them to be removed from
the churches. This decree said:

"In my quality of Emperor, I am the head
of religion as well as of the State, and it is
my duty to put an end to execrable abuses.
Therefore all idolatrous images and statues
shall be removed from churches, oratories,
and private houses to be torn and burned
in honor of Almighty God, the protector of our
holy Empire."

It is evident from this decree that
"the real leaders of the Church," who
were the Popes and the Bishops, had
permitted the erection of images,
otherwise the ignorant iconoclastic
Emperor could not have ordered their
removal. It is further evident that
the people were accustomed to show
reverence to sacred images, inasmuch
as after the Emperor made this
order he was forced by the popular
indignation to modify his decree,
by pretending in a subsequent mani-
festo that it was not his meaning that
the objects of art which decorated the
city should be destroyed, but that they
should be placed higher up beyond the
reach of the hands and lips of the
people that they might be beyond the
reach of profanation. The Rev. Mr.
Milligan, therefore, totally misrepres-
ents the matter in endeavoring to
persuade his people that the proper use
of images was forbidden in the Church
at the period indicated. Images were
not used to be adored, but were used
for the purpose of reminding Chris-
tians of their redemption by Christ, and
of the virtues of the Blessed Virgin
and other saints, and to encourage
them to imitate them in their holiness.
They are still used by Catholics for the
same purposes, and are therefore use-
ful as an incitement to greater love
for God, and greater earnestness in
His service.

The Emperor, notwithstanding his
duplicity in endeavoring to explain
away his own decree, still continued to
make ineffectual attacks on the Catholic
usage, and this was the origin of the
iconoclastic or image-breaking heresy
which John Knox introduced into
Scotland, and of which Rev. Mr. Milli-
gan is a present-day votary.

But the Catholic truth was main-
tained in spite of Leo the Isaurian's
iconoclasm. Leo, by the terror of his
power, obtained at last the adhesion of
three courtier Bishops, and in order to
gain his end, even himself turned
preacher to bring the people to his side.
But he was nobly opposed by St. Ger-
manus, the holy Patriarch of Contan-
tinople, who both in his letters and pub-
lic addresses explained the truth.

He wrote:
"Christians give supreme worship only to
God; but the Catholic Church has always
venerated the holy Virgin as the most im-
portant of creatures, and the angels . . . and
saints as our intercessors with Jesus Christ.
Their images are worthy of reverence, and
we honor them in remembrance of those
whom they represent."

This great prelate then pushed his
argument against the image-breaking
Emperor, and the few prelates whom
he had terrorized, showing that the
custom at Constantinople obliged all
subjects of the Emperor to prostrate
themselves before him when they were
admitted to his presence for an audi-
ence, and he asked: "Did ever any
one imagine that this prostration im-
plied that the same adoration was
given to the Emperor as to God?"

We may likewise say that if Rev.
Mr. Milligan or any of his flock have
in their parlors the picture or image
of the Queen, or of a favorite politician
or hero, or of a mother or a father, we
shall not accuse them of giving to

these souvenirs divine honor, but
neither should they accuse Catholics of
doing this to the images of Christ and
His Saints.

It is true we keep these images or
pictures in our churches as well as our
parlors, but this is because the respect
we pay to them is founded on a relig-
ious motive, and not merely that of
civil or natural affection. The rever-
ence we show to religious pictures is a
tribute to Christ or His saints inciting
us to gratitude to God for His mercies,
and to the imitation of the virtues of
the saints, and thus the Church is the
most suitable place for them.

Leo persecuted St. Germanus for his
determined maintenance of the Catho-
lic truth, and in a brutal manner de-
manded his recantation, but the saint
replied:

"Christians (i. e. Catholics) do not
adore images; they revere them. They
recall the memory of the Saints and
their virtues. Paintings are an abridged
history of religion. That is no idolatry.
Absolute honor is not to be conferred with
relative honor."

St. Germanus was then deposed by
the Emperor and sent into exile, not-
withstanding his venerable age of
ninety-two years; but his testimony
regarding what had always been the
faith of the Church is of more value
than the dictum of an illiterate Em-
peror.

Pope Gregory II., when appealed to
on behalf of Leo to approve his con-
duct, wrote a consoling letter to Ger-
manus praising his constancy to the
faith, and quoting, as having main-
tained the same doctrine, the great
eastern doctors Basil and Chrysostom,
thus:

"Your illustrious predecessor Chrysostom
said: 'Nothing touches my heart like sacred
pictures in our Churches' and the great
Doctor Basil says: 'Our veneration for
images has for object the Saints whom they
represent.'"

Writing to the Emperor the same
Pope said:

"Before promulgating your edict, which
did you, Emperor, and chief of a Chris-
tian nation, not consult some wise man who
would have taught you what you are ignor-
ant of, for you are noted for gross ignor-
ance? The Pontiffs are placed over the
government of the Church, and do not
meddle with the administration of the State,
so the Emperors should not mix themselves
in the affairs of the Church, but should re-
main within the limits of their own sphere."

The holy Pontiff and head of the
whole Church proceeds to rebuke Leo
for his ill treatment of St. Germanus,
then 95 years of age, and for having
caused the destruction of a miraculous
crucifix which had been erected at
Constantinople by Constantine the
Great, and which attested that the
faith of the Church had always been
that sacred images should be honored.
He rebuked him also for having threat-
ened to send an army to Rome to de-
stroy the great bronze statue of St.
Peter which stands to this day near the
door of St. Peter's basilica. The
statue was erected in 453 by Pope
Leo the Great.

The Rev. Mr. Milligan belongs,
understand, to that section of the Pro-
testants which has maintained
independence of the Church from
State, and it is an act of gross disre-
spect to him to deceive his audience
by maintaining that the ruler of
State is the "leader of the Catho-
lic Church," unless he did so in igno-
rance of the real position of Leo the
Great, but if he was ignorant on this
he should have had more modesty to
pose as "a doctor